The Wheat and the Chaff.

A

DISCOURSE,

BY

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"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord.—*Jeremiah*, XXIII, 28.

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DISCOURSE.

THE PROPHET THAT HATH A DREAM, LET HIM TELL A DREAM; AND HE THAT HATH MY WORD, LET HIM SPEAK MY WORD FAITHFULLY: WHAT IS THE CHAFF TO THE WHEAT? SAITH THE LORD.—JEREMIAH, 23: 28.

EVER since sin came into the world, error has kept pace with truth. Truth has advanced and is destined to triumph. God said to the old deceiver, "I will put enmity between thee and the woman, and between thy seed and her seed; *it* shall bruise thy head, and thou shalt bruise his heel."—Genesis, 3, 15.—Falsehood has followed close in the footsteps of truth, with a counteracting and blasting influence. In some ages of the world, it seemed that error had well nigh swallowed up truth:—Even God's ancient people, the Jews, for whom so much had been done to preserve them from false doctrines, had so far departed from the truth, in our Saviour's time, they made the word of God of none effect by their traditions. They had some truth, but it was so mixed with error, they were prepared to reject almost every truth the Saviour taught. They would adhere to the creed of their fathers; and whatever the Saviour preached in opposition, they rejected. Said Christ, "Ye teach for doctrines the commandments of men."—Matt. 15, 9.

The Jews are not the only people who have departed from the word of the Lord:—in our own day, error is presented to such an extent, and in such a manner, that the word of God, to the minds of many, is covered with the chaff; and thereby some are led to reject the Bible altogether.

It is the object of this discourse, to present the word of the Lord in contrast with some of the prevalent sentiments of our time.—"He that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord."

I. The motive which is often presented to induce men to repent is, that they must die, and that they may die very soon.

That men may and must die is admitted. That this is the great motive in the gospel, is not admitted, neither is it true.—"How readest thou?" Matt. 3, 1—2:—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying 'repent ye; for the kingdom of Heaven is at hand.'"—Acts, 3, 19—21:—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the Heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Acts, 17, 30—31:—"And the times of this ignorance God winked at; but now commandeth all men every where to repent: *because* he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Acts, 24, 25:—"And as he reasoned of righteousness, temperance, and *judgment* to come, Felix trembled." When Paul preached to this wicked man, he did not urge him to repent from the fact that he must die, but from the consideration of the judgment to come. "It is appointed unto men once to die, but *after* this the judgment."—Heb. 9, 27. It was true that Felix must die; and so was it true that Paul must die. So far as death in itself was concerned, they both were on a level; but, in their relation to the judgment they were wide apart.

2nd Peter, 3, 9—10:—"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a

thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the *works* that are therein, shall be burned up." Death is sometimes referred to in the gospel, as a great and solemn event, which must take place; but this is not the great and leading motive to incite men to repentance. The great incentives of the gospel are other and very different subjects; the kingdom of heaven in the future; the judgement of the great day, the coming of the Lord, as Son of Man; eternal life, and the *second* death. These are the great and prominent subjects which the Saviour and Apostles made use of, to induce men to repent.

II. It is a general belief that the kingdom of God, or kingdom of heaven, was "set up" on the earth, eighteen hundred years ago, and in connection with the first advent of our Saviour.

God has promised that he will establish a kingdom on the earth;—Daniel, 2, 44:—"And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In harmony with this prophecy, we are taught by our Saviour to pray, "Our Father who art in heaven, hallowed be thy name, *thy kingdom come*, thy will be done in the earth, as it is done in heaven." So long as we may thus pray, this kingdom is in the future. We need not pray for it after it has come. The scriptures show us where the kingdom of God is to be located: on the earth. How long will it remain? "It shall *never* be destroyed; shall not be left to another people; and it shall stand *for ever*." What will be the character of this kingdom? God's will, will be done in it, as it is done in heaven.

The disciples at one time supposed the kingdom of God would come in their day. This supposition our Saviour corrected in the parable of the nobleman. Luke, 19, 11—12:—"He added and spake a parable because he was nigh to Jerusalem, and *because* they thought that the kingdom of God should immediately appear. He said, therefore, 'A certain nobleman went into a

far country to receive for himself a kingdom, and to return.'" See the whole parable. By this the Saviour taught them that the kingdom would not come until he had been away, and had returned. But if the kingdom did come in the Saviour's day, the disciples were correct in their expectation; and if so, the correction which Christ made, amounted to nothing. After they were "endued with power from on high," on the day of "Pentecost," they never expressed a word implying that the kingdom had come, or would come, until Christ the nobleman should return. They always spoke of it as in the future.

Acts, 14, 22:—"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

1st Thes. 2, 12:—That ye would walk worthy of God, who hath called you unto his kingdom and glory."

2nd Tim. 4, 1:—"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom.*"

2nd Peter, 1, 10—11:—"For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

It may not be necessary to remark, that Christ is to be the ruler in this kingdom. What saith the word? "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob *for ever;* and of *his kingdom there shall be no end.*"—Luke, 1, 32—33. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and *he shall reign forever and ever.*" Rev. 11, 15.

It is true, that some of the subjects of the kingdom have been in every generation; and they have had the character and spirit of the kingdom. Thus God has been preparing materials for his kingdom. To this preparation, reference is often made in the New Testament. But the setting up or establishment of the Kingdom, is a work that remains to be done, "at the appearing of our Lord Jesus Christ."

III. It is a sentiment very generally believed, that Christ will never again personally come to this earth.

What saith the word of the Lord? Matt. 24, 30:—"And they shall see the Son of Man coming in the clouds of heaven with power and great glory."

In what sense is Christ the Son of Man? Romans, 1, 3:—"Concerning his Son, Jesus Christ, our Lord, who was made of the *seed of David according to the flesh.*" Christ, then, was the Son of David, according to the *flesh.* He could not be the son of *man* in any other sense. It is the *Son of Man*, who is to be seen coming. This being true, Christ will come bodily, or personally.

Matt. 25, 31:—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," &c."

Acts, 1, 10—11:—"And while they looked steadfastly towards heaven as he went up, behold two men stood by them in white apparel; which also said, 'ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus* which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven.'"

Christ was here in person; he died and rose again personally; and he went away personally. It is this *same Jesus*, who is to *so come*, in *like manner*, as he went away. If, then, the Bible proves that Christ was here in person, and went away personally, it also proves that he will come personally. We have the same authority for the one that we have for the other.

2nd Thess. 1, 7—8:—"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

Rev. 1, 7:—"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

John, 14, 3:—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, ye may be also."

Here, the Saviour spoke of going away, in contrast with coming again. He must have meant by going, his personal absence: and this is admitted. Did he not mean the opposite by coming again? "He has gone away to make intercession for all who come unto God by him." He is thereby preparing the way for the establishment of his kingdom on the earth. Then he will come and receive all his people to himself; bring them into his kingdom, that where he will be, there they may be also."

IV. But it is believed by many, that Christ comes at death; especially the death of the christian.

If this be true, is it not a little strange that neither the Saviour or the Apostles have given us the least intimation of it?—On the other hand, Paul plainly contradicts this sentiment. In his argument on the resurrection, he says, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own *order;* Christ the first-fruits; afterwards they that are Christ's at his *coming.*"—1st Cor. 15, 22—23. He shows the order of the resurrection. Christ was made alive first, or the first-fruits. When will those that are Christ's be made alive? *At his coming.* Then as Christ was raised from the dead, so will they be raised from the dead. They will then *live.* They die while Christ is away. When he comes, they will *cease* to die. They will be made *alive.* It is, therefore, *not true* that Christ comes at death. The word of the Lord affirms the opposite.

It is a prevailing sentiment that the christian receives his reward at death:—that he then goes to heaven and glory in a state of salvation.

But what say the scriptures?

Luke, 14, 13—14:—"But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed *at the resurrection* of the just."

It is not at death, but at the *resurrection* from the dead, that the christian receives his reward. Rev. 11, 18:—"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give

reward unto thy servants, the *prophets*, and to the *saints*, and them that fear thy name, *small and great;* and shouldest destroy them which destroy the earth."

By turning to the connection, you will see that this takes place when the "seventh angel" shall sound. Then, will the *dead be judged;* and *then*, will the saints small and great, receive their reward. You will also see that this is the time the kingdoms of this world become the kingdoms of our Lord and of his Christ."

Rev. 22, 12:—"And behold I come quickly: and my *reward* is with me to give to every man according as his work shall be."

Phil. 3, 20—21:—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."

Coloss. 3, 3—4:—"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1st Thes. 1, 9—10:—"Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven."

Chap. 2, 19:—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, *at his coming?*

Chap. 3, 13:—"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with his saints."

Chap. 4, 13—18:—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.—For the Lord *himself*, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them to meet the Lord

in the air; and so shall we ever be with the Lord. Wherefore comfort one another with *these words*."

It will be observed that Paul in this place was writing to those who had lost Christian friends by death. Does he attempt to comfort them by saying their friends had gone to heaven, and glory; that they were receiving their reward; that they were then praising God in a state of salvation? Does he even *intimate* any thing of the kind? If there were ever an occasion for the Apostle to speak of the above sentiments, provided they are true, was not this one? He was writing to, and for the comfort of those who sorrowed for the loss of their friends. What were the subjects he presented for their consolation? The coming of the Lord; the resurrection of the dead; the gathering of all the saints to meet the Lord in the air; and the fact, that from that time they would be forever with the Lord. "Wherefore," says he, "comfort one another with *these* words."

How unlike these, are the subjects generally introduced, for the comfort of those who have lost Christian friends. These are often left out altogether, and others entirely different, and opposite even, are made to take their place. "He that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

2nd Tim. 4, 6--8:—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day:* and not to me only, but unto all them also that love his *appearing*."

When did Paul expect to receive his crown? Not at death; but at that day. What day? The day of the *appearing* of the Lord. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2, 10. Paul had been faithful unto death; he was confident, therefore, that Christ would give him a crown of life, *at* his appearing. 1st Peter, 5, 4:—"And when the chief *shepherd shall appear*, ye shall receive a crown of glory that fadeth not away." John, 3, 2:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, *when he shall appear*, we shall be like him; for we shall

see him as he is." Heb. 9, 28:—"So Christ was once offered to bear the sins of many; and unto them that look for him, shall he *appear the second time*, without sin *unto salvation*."

We see, the Apostle has predicted future salvation on the appearing of Christ the *second* time. If, therefore, he does not so appear, we shall look for salvation but in vain. We see, therefore, that death is *not* the time when the Christian receives his reward,—when he appears in heaven and glory in a state of salvation. No. All this is to be experienced consequent upon the coming of Christ, and the resurrection from the dead.

With the above scriptures agree the following: Rev. 14, 13:—"Blessed are the dead which die in the Lord from *henceforth:* yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Please turn to this chapter, and you will see the point of time, from which the dead are there said to be blessed: it is from the time of the harvest of the earth.—The Saviour has taught us in the parable, that "the harvest is the end of the world," or age.—Matt. 13, 37—43. When the harvest shall come, the angels will be sent forth, as John saw in his vision, (Rev. 14,) to gather the people of God. From that time, those who have died in the Lord are blessed. From *henceforth*, they enter into *rest* and their works follow them. "There *remaineth*, therefore, a *rest* for the people of God."—Heb. 4, 9. Turn to 2nd Thes. 1, 6—8, and you will see that this rest is a recompense promised to the children of God. You also there see the time when it is to be given. "When the Lord Jesus shall be revealed from heaven," &c.

VI. It is generally believed that all men possess immortality.

What is the testimony of the Lord on the subject of immortality?

Job, 4, 17:—"Shall *mortal man* be more just than God?"

Here man is said to be *mortal;* not a part of man, or something that belongs to him,—but *man* is mortal.

Genesis, 2, 7:—"And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life; and *man* became a *living soul;*"—not an *immortal* soul. Man would have become immortal, had he eaten of the tree of life, for he would have lived forever. He was cut off from the tree of life.

Consequent upon man's sin, God said to this living man or living soul, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for *dust* thou art, and unto dust shalt thou return."—Genesis, 3, 19.—Then, as Solomon says, "The Spirit returns to God who gave it." Did God give man, when he made him, an immortal soul, or breathe one into him? The record says no such thing. What did he impart to man after he made him? He breathed into him the breath of life; and this is all: and *man* became a *living* soul. Before he lived, he was a soul without a life; when he lived, he was a soul with life; when he died, the breath of life, or spirit—for this is *one* definition of the word spirit, as used in the Bible,—returned to God who gave it. And if he ever lives again, that breath of life, must from God, be again imparted to him. That will be done at the *resurrection*.

The word *immortal*, is used but once in the Bible, and then it is applied to God.

1st Tim. 1, 17:—"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever."

The word *immortality*, is used five times; and in the following places:—

Rom, 2, 7:—"To them who, by patient continuance in well-doing, *seek* for honour, and glory, and *immortality;* eternal life."

Immortality, then, is an object to be *sought* for. We do not seek for that which we already have. It is promised to those who *seek* for it, and to none others; but when?

1st Cor. 15, 53—54:—"For this corruptible must put on incorruption, and this mortal must put on *immortality*, so when this corruptible shall have put on incorruption, and this mortal shall have put on *immortality*, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory."

By looking to this chapter, you will see that the Apostle was speaking of the *resurrection* of those who are Christ's. It will be *there and then*, that they will receive immortality. There is not an intimation in the word of the Lord, that they either have, or will have immortality before the resurrection.

2nd Tim. 1, 10:—"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Christ hath shown through the gospel, that life and immortality are to be obtained through himself, and *at* the resurrection. He said, "I am the resurrection and the life."—John, 11, 25. Again, "I am the bread of life." "That every one which seeth the Son, and believeth on him, may have everlasting life: *and I will raise him up at the last day.*"—See John, 6th chapter.

When Christ arose from the dead, he abolished death in his own case; and showed how man can live after he dies. It is by being brought to life again. He rose from the dead the first fruits of them that slept. When he comes again he will raise to life those who sleep in him. He said in a vision, to John, "I am he that liveth, and was dead, and behold, I am alive for evermore, and have the keys of hell, (the grave,) and of death;"—Rev. 1, 18. At the last day, he will unlock the grave, the prison-house of his people, and bring them forth to life and immortality.

The only other place where the word is used, is 1st Tim. 6, 15—16:—"Which in his times he shall shew who is the blessed and only Potentate, the king of kings, and Lord of lords; who *only hath immortality,*" &c. We see, this is not spoken of man.—Man is *mortal*, and being so, he is required to *seek* for immortality, with the expectation of receiving it through Christ, at the resurrection.

VII. But it is believed by many, that there is to be no resurrection of the dead. If this be true, "then they also, which are fallen asleep in Christ, are *perished.*"—1st Cor. 15, 18.—If, then, the dead are not to be raised, there is no salvation in the future for any one. "If the dead rise not, let us eat and drink; for to-morrow we die."—See v. 32.

Isaiah, 26, 19:—"*Awake*, and sing, ye that dwell in *dust;* for thy dew is as the dew of herbs, and the earth shall cast out the *dead.*" Daniel, 12, 2:—"And many of them that *sleep in the dust of the earth shall awake*, some to everlasting life, and some to shame and everlasting contempt." Hosea, 13, 14:—"I will ransom them from the power of the grave; O death, I will be thy plagues; O grave, I will be thy destruction." John 5, 28—29:—"Marvel not at this: for the hour is coming, in the which all that are in the *grave* shall hear his voice and *come forth;* they that have done good, unto the resurrection of life; and they

that have done evil, unto the resurrection of damnation." These are only a few of the many passages, which oppose the belief of those who deny the resurrection of the dead. The Saviour said to the Sadducees who denied the resurrection, "*Ye do err, not knowing the Scriptures, nor the power of God!*"—Matt. 22, 29. God has said he will raise the dead; and he has power to do what he has said. It can require no more power to reanimate man—raise him from the dead—than it required to create him out of dust at the first.

VIII. It is, moreover, believed by many, that the saint obtains a victory over death, when he dies; hence death is sometimes called a friend.

This sentiment is opposed, not only to the word of the Lord, but it is opposed to known facts. True, some have sung,

"Death is the gate to endless joy,
And yet we dread to enter there;"—

Yes; and they would never enter there if they could avoid it; for they would never die. They use every effort to escape death; if sick, will use all the means in their power to recover; they will pay enormous bills, and even give all they have for their life. If they recover, they will express thanks to God, that he has kept them from passing the friendly gate to endless joys.

Death is *not* a friend. It is an *enemy*. "The last *enemy* that shall be destroyed is *death*."—1st Cor. 15. 26. But what of the fact? Man sees death approaching, he uses every effort to escape—no means thought of, are left unemployed; but in despite of all means used, death advances; the man shrinks back—he struggles for life. Death moves unchecked, and takes his prey. Who, now, has the victory, the man, or death? Is not death the victor? Is not man the victim? But, what says the word?

1st Cor. 15, 54:—"So when this corruptible shall have put on incorruption, and this *mortal shall have put on immortality, then* shall be brought to pass the saying that is written, Death is swallowed up in victory." See Isaiah, 25: 8, where this is written; the Apostle continues, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the

victory, through our Lord Jesus Christ." *When*, then, does the man obtain the victory? When he *ceases* to be dead;—When he is *raised from* the dead; when this mortal puts on immortality. *Then* will he sing *victory* through Christ, over death and the grave.

IX. It is a doctrine almost universally believed, that the dead can know and enjoy far more, and that they can praise God far better than they could when they were alive.

If the old adage could be relied on, "what every body says, must be true," then might this doctrine be embraced. "Let God be true, though it makes every man a liar." What does God, in his word, say on this subject?

Psalm 6, 5:—"For in death there is *no remembrance* of thee: in the grave who shall give thee thanks?

Ps. 115, 17:—"The dead praise *not* the Lord, neither any that go down into silence."

It may be said, that it is the dead man's body, or the dead body of the man, that does not praise God. And pray, who ever thought it did? But the word of the Lord says no such thing. The *dead* praise not the Lord. It is the *man* that dies, and is dead. It is affirmed of Adam, "and he died." And so of others, all the way through the Bible. It is the *man*, and not something which he possesses, that dies, or is dead, leaving himself alive. It is affirmed of Abraham, that *he* "gave up the *ghost and died;*" and that "his sons *buried him.*" Then it is Abraham who is dead. "The dead praise not the Lord." Therefore Abraham does not praise the Lord; the doctrine of men to the contrary notwithstanding.

Psalm, 146, 4:—"His breath goeth forth, *he* returneth to his earth; in that very day his thoughts perish."

Isaiah, 38, 17—19:—"Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee: *they* that go down into the pit cannot hope for thy truth. The *living*, the *living*, he shall praise thee, as I do this day."

Hezekiah had been "sick unto death." He prayed to be recovered; and the Lord heard him, and said, "I will add unto

thy days fifteen years." Then he expressed thanks to God, in the above language. Does this look as if he thought, had he died, he could have praised God far better than when living? Instead of that, he expresses the very opposite, does he not? "For the grave cannot praise thee; the living, the *living*, he shall praise thee, as I do this day."

But is not David the great and sweet singer of Israel praising God in heaven above? Instead of that, the word of the Lord declares that David has not even gone to heaven.

Acts. 2, 29:—"Men and brethren, let me freely speak unto you of the patriarch David, that *he* is both *dead* and *buried*, and his sepulchre is with us unto this day." v. 34—"*For David is not ascended into the heavens.*" But you say, perhaps, that it was David's *remains* which had not gone to heaven, while David himself had gone. Does Peter say or imply any such thing?—It was David the prophet, who saw things to come; and spake of those things; who said, himself, "The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool." This was the man David, of whom Peter spake, who was dead, and buried; and who had *not* ascended into the heavens. Now let those who will, take the responsibility of affirming the oppo site, viz: that David had gone to heaven.

1st Kings, 2, 10:—"So David *slept* with his fathers, and was buried in the city of David." What did *he* think of the state of the dead? He said, "The dead praise not the Lord, neither any that go down into silence." Who slept, or died? *David.* He moreover said, "As for me, I will behold thy face in righteousness: *I shall be satisfied when I awake*, with thy likeness."—Ps. 17, 15. "Many of them that sleep in the dust shall awake.' "*Awake* and sing, ye that dwell in dust;" not go to *sleep* and sing. "And the earth shall cast out the dead."—Isaiah 26, 19. Then will *David awake* in the likeness of his Lord, and be satisfied. Then will his Lord come, and all who *sleep* in Jesus, will be *waked* up, and sing, "O grave, where is thy victory?"—"Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Then will Christ have come the second time, without sin unto *salvation*, to all them who have looked for him. Then will the penitent thief, who died with our Saviour on the

cross, be remembered. Luke, 23, 42—43:—"And he said unto Jesus, Lord remember me *when* thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee To-day; shalt thou—(or more correctly, "thou shalt,")—be with me in Paradise." The punctuation in our Bibles is the work of men, hence may not always be right. I put the mark after the word day, and all is plain. The Saviour gave him the *promise* on that day; thou *shalt* be with me in Paradise. But when? When he awakes from the dead, and with all the saints, is received "into the everlasting kingdom of our Lord and Saviour, Jesus Christ."—2nd Peter, 1, 11.

Said Solomon, "For the living know that they shall die; but the *dead know not any thing*, neither have they any more a reward; for the memory of them is forgotten."—Eccl. 9, 5.—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither *thou* goest."—v. 10

This would be the condition of all men but for the resurrection from the grave. "If the dead rise not, then they that are fallen asleep in Jesus are perished."—Paul. The resurrection is the key-stone in the great work of redemption. Remove this, and the arch falls to ruins. The dead are dependent on a resurrection, for life and immortality in the future.

X. It is believed that heaven alone, is to be the final abode of all that will be saved; and that there is to be their inheritance.

If this is a subject of promise, then we may expect it; but if the word of God affirms the contrary, then we may not expect it. We again appeal "to the law and to the testimony."

Psalm 37:—"For evil-doers shall be cut off; but those that wait upon the Lord, shall *inherit the earth*. For yet a little while, and the wicked shall not be. But the meek shall *inherit the earth;* and shall delight themselves in the abundance of peace. For the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away. For such as be blessed of him shall *inherit the earth;* and they that be cursed of him shall be cut off. The righteous shall inherit the *land*, and dwell therein *for ever*. The Lord knoweth the days of the upright: and their inheritance shall be for ever."

Isaiah, 60, 21 :—"Thy people shall be all righteous : they shall *inherit the land for ever.*"

Daniel, 7, 27 :—"And the kingdom, and dominion, and the greatness of the kingdom under *the whole heaven*, shall be given to the people of the saints of the most High, whose kingdom is an *everlasting* kingdom, and all dominions shall serve and obey him." From this we see where the kingdom of the saints is to be located ; not in heaven alone, but *under* the whole heaven ; that is, on the earth.

Matt. 5, 3 and 5 :—"Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are the meek : for they shall *inherit the earth.*"

Rev. 5, 9—10 :—"For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation; and hast made us unto our God, kings and priests: and we shall reign on the *earth.*"

From these scriptures we learn that the earth is to be the final abode and the inheritance of man. It is true, that in the earth they will inherit glory, and life and immortality. And why should not man have the earth for his inheritance? God made it for him, at the first; and placed him upon it. He adapted the earth to man, and man to the earth. And he made all very good.—Had not sin entered the world, man would have lived on till now, and for ever. In that case the earth would have remained pure; for it was cursed only because man sinned. But when we speak of this, some start back, as if the idea of inheriting the earth for ever, is too gross to be entertained for a moment. Yes, and these very persons show, that the height of their desire would be realized, could they have as much of earth in its *present* state, as they wish, and could they live here and enjoy it for ever, though surrounded by all the ills to which they are now subject, save the danger of losing their lives and their inheritance. From such persons, the objection comes with an ill grace. Does it not plainly show that they prefer a state of *im*-perfection, to one of glory and *per*-fection?

God has said, "The heaven is my throne, and the *earth* is my footstool." Again, "I will make the place of my *feet* glorious."

Numb. 14, 21 :—"But as truly as I live, all the earth shall be

filled with the glory of the Lord. Yes, God will remove the curse from the earth, and give it to those who will be *satisfied* with what he has promised."

2nd Peter, 3, 13 :—"Nevertheless, we, according to his *promise*, look for a new heavens, and a new *earth*, wherein dwelleth righteousness.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2nd Tim. 3, 16—17.

We learn from this subject, the reason so few are interested in the coming of Christ, and in the resurrection of the dead.—Many see no necessity for these events. They expect to be as well, or better off without them. They claim that they now have immortality; and consequently the man proper cannot die. They expect to have the victory over death and the grave when they are dead and buried; that Christ will come at death, and take them to their final resting place, in heaven and glory above.—"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."– 2nd Thes. 3, 5.